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Many of his pieces are little better than mere doggerel; and in his more elaborate poems the poverty of his style is seldom redeemed by the vigor or originality of the thought. At the same time it should be observed that his ballads and many of his satirical pieces are admirably fitted to the purpose for which they were composed, and that their earnestness of tone could scarcely fail to arouse and animate the persons who read or listened to them while the events which they commemorate were still fresh in the memory. Some of the lines in the poem on the battle of Eutaw, and in other pieces of the same period, are remarkably spirited and well-turned. A similar remark will apply to the best parts of "Rivington's Last Will and Testament," and to the lines "On Hearing a Political Oration, superficially composed on an important Subject." They show that the real strength of the poet lay in his earnestness. It was this quality which made his verses popular at the time when they were written, and which still constitutes their chief merit.

11. — 1. *Explorations and Adventures in Equatorial Africa. With Accounts of the Manners and Customs of the People, and of the Chase of the Gorilla, the Crocodile, Leopard, Elephant, Hippopotamus, and other Animals.* By PAUL B. DU CHAILLU, Corresponding Member of the American Ethnological Society, of the Geographical and Statistical Society of New York, and of the Boston Society of Natural History. With numerous Illustrations. New York: Harper and Brothers. 1861. 8vo. pp. 531.
2. *Les Bassoutos. Ou vingt-trois Années de Séjour et d'Observations au Sud de l'Afrique.* Par E. CASALIS, Ancien Missionnaire. Paris. 1860. 12mo. pp. 386.

SINCE the publication of the article on African Explorations in the April number of this Review, two new works have come to hand which require notice as supplement to that paper. The larger of these, a goodly octavo, with an abundance of wood-cuts and an accurate map, gives us in its style and form the right to expect a scientific work, — a companion to the volumes of Barth, Livingstone, and Burton. This expectation, we are bound to say, the perusal of the work does not fairly justify. It is entertaining, certainly, — too entertaining, — reminding us too much of the stories of Mayne Reid and Marryatt, and of Robinson Crusoe. The adventures are sufficiently thrilling; happen most dramatically, at the very moment when they ought to happen; hairbreadth escapes abound; and M. du Chaillu is an unquestionable hero, in skill, valor, endurance, and good fortune. Yet, as we read, we have all the

time an uneasy suspicion, not merely of exaggeration, but of invention, and we cannot help wishing that another witness might verify these statements of the heroic hunter. It is not that the accounts are too wonderful to be believed. We have travelled far enough to know that fact is stranger than fiction, and that the most extravagant stories are quite likely to be true. It is rather the arrangement of these stories, and the manner in which they are told, which throw doubt upon them in our mind. It is not necessary to show here that the statements of the volume, both as to time and place, frequently contradict one another. The friends and defenders of M. du Chaillu have not, as we think, been able to answer the charges of this class which the London *Athenæum* and other English papers have put forth. The least that can be said is, that M. du Chaillu has been extremely careless about his dates, and has so confused his several journeys that it is impossible to determine from the volume exactly where he was in his successive months of African travel. He claims indulgence for his book on the score of his being an unpractised writer; but surely it does not need practice as a writer to state facts and dates correctly.

The title of the book, "Equatorial Africa," and the claim that it reveals a country never before explored by a white man, suggest at once a course of travel far inland, — as far from the western coast at least as that of Burton from the eastern. We are surprised, therefore, to find that the remotest point of M. du Chaillu's travel is not more than a hundred and fifty miles from the coast, and that his account of the tribes of the farther interior is at second hand or conjectural. The whole space traversed is so small that a more fitting title would be, "Adventures in Western Africa in the Neighborhood of the Gaboon Mission." An astonishing number of tribes seem to inhabit this small territory, if the catalogue at the end of the volume is to be trusted, and the languages of Babel are faintly indicated in the variety of tongues which the slavers on this coast bear with them in their living cargoes.

M. du Chaillu's principal claim to honor is as a discoverer of new species in the Fauna of Africa, not to mention his large service in increasing the knowledge of species previously, but imperfectly, known. He gives a list of seventeen species of Mammalia, and fifty of birds discovered by himself, and of more than five times that number of known species that he has examined and described. Such a service, indeed, is rarely rendered to science by the most fortunate traveller, and for so young a man is almost miraculous. The claim of M. du Chaillu to these original discoveries is not, however, undisputed, and Mr. John Edward Gray of the British Museum is not the only person who has ventured to say that several of these new species were already known to scien-

tific men. It is but a single class of animals in which the discoveries of M. du Chaillu are very important; and, in fact, the peculiar value of the volume consists in its exhibition of the structure and habits of African apes. It is substantially a book about the gorilla and his kindred brutes. One fourth of the illustrations are devoted to the misshapen heads and bodies of these monsters, and the most exciting descriptions are those of gorilla-hunting. Yet we have to complain withal that these redundant descriptions fail to give that accurate and consistent idea of the animal which we should desire.

In the region of Africa which M. du Chaillu explored, the lion is not found. But the leopard of that region is almost as formidable, and certainly has, when hungry, a voracious appetite. A cow buffalo (which, with her companion bull, M. du Chaillu and his companion sharpshooter were able by good luck to kill in the dark by a simultaneous shot!) was "half eaten" before sunrise by a leopard. This is a remarkable instance of an animal devouring nearly its own weight at a single meal. Of the hippopotamus M. du Chaillu gives some new views, such as that the animal walks with its eyes nearly shut. He saw one with "hide lacerated in a frightful manner," yet he does not think that the tusks of these animals can give very dangerous wounds to such thickly protected bodies, in spite of the blood which discolors the river in their savage contests. Of snakes our traveller had some exciting experience, and was able to kill not a few. Elephants were numerous in the region, but did not often come within the range of his rifle. Of the human tribes that he describes, there are the Mpongwe, who number in all, slaves included, some seven or eight thousand, and who have the custom of preparing their king for his royal seat by unlimited abuse, kicking, cursing, flinging filth at him, and spitting in his face; the Mbondemo, who use wives as merchandise; the Fans, a race of extraordinary elephant-hunters and man-eaters; the Mbicho, liars and cowards, who hunt with nets, and torture women; the Bakalai, a roving race, sparing in costume, rich in wives, skilful in fishing, and using harps made of wood covered with snake-skin and strung with the fibrous roots of a tree; the Ashiras, whose king carries a bell-shaped sceptre, and whose women twist their hair into a double horn; the Apingi, whose color is yellowish black, and who offered our traveller one day a slave for supper.

On the whole, we may say of M. du Chaillu's book, that it is extremely interesting. Whether the argument of fists, which its author recently tried in a London meeting, will silence the doubts concerning the perfect accuracy of all the statements, may still be questioned. He has found eminent champions and indorsers among the British, as

among American men of science ; but it is impossible to put entire confidence in a work where the anachronisms are so patent.

The other work mentioned at the head of this notice is less pretentious, but more satisfactory. It gives the result of twenty-three years of residence and travel among the tribes dwelling along the Malontis range of mountains, near the southern extremity of Africa. Its author, M. Casalis, is a missionary, and does not in his narrative forget his sacred calling, or the dogmatic scheme which he has diligently preached ; but he has not for this reason neglected to observe correctly, or to state things fairly. The first third of his volume is devoted to an account of his journeying and adventures, with incidental notices of the movements of other missionaries in the same regions. The story is modestly told, and there is no effort on the author's part to make himself out a hero marvellously favored by Providence, though he was exposed more than once to frightful dangers, — to lions by the way, to warriors on their march, and to desperate cannibals.

The second portion of the volume — which treats of the manners and customs of the Bassouto tribe, their villages, houses, utensils, domestic ways, their property and hunting-grounds, their nationality and government, their religious ideas, their superstitious practices, their morals, theoretical and practical, their language, poetry, riddles, and stories — is a most carefully arranged and admirably digested summary, as readable as it is apparently accurate. M. Casalis contradicts the notion that the Bassoutos are nomads, like the Bedouin Arabs, and asserts that only two of the numerous tribes of Southern Africa are migratory in their habits, — the Namaquois and the Bushmen. The other tribes, on the contrary, are very stationary, and leave the region of their nativity only when forced to do so. They may change the sites of their villages, but not their territory itself ; and landed property among them is handed down from father to son as in civilized nations. They resist most obstinately the intrusion of foreigners, and dread any attempt to buy or to divide their land. The exciting cry of their assemblies is, "*Are shueling fatsi la rona*," "Let us die for our country !"

M. Casalis is able to give from his own observation a distinct denial to the statement of M. Delegorgue, a French traveller, that the tribes of Southern Africa have never been man-eaters. He was obliged, in the beginning, to assist at these horrid feasts ; and on one occasion saw a young man strangled, cut up, boiled, and devoured ; the women, from the queen downward, enjoying the feast as keenly as the men. The practice has now, through the influence of the missionaries and the foreign settlers, almost entirely disappeared ; but there are scores of villages in which the men still tell of the good old times when they ate

as well as killed their enemies. It is hard, of course, for a missionary to admit that he has found tribes who have naturally no religion, no sense of a God, no idea of a future state of retribution, no positive conscience, and no sacred monuments. Yet M. Casalis is candid enough to make substantially this admission concerning these tribes. The only natural worship which he finds among them is the worship of "ancestors." They have no pagodas, no idols, no altars, no prayers,—no visible or ideal God. In diligent inquiry among the natives, our missionary could not find any idea of a Creator. "They all assured us that it never entered their thought that earth and heaven could be the work of an invisible being." Even in confessing that questions of cosmogony and of destiny had perplexed them, they do not seem to have got any nearer to the idea of God. Their legends of creation are almost as poetic, if not as reasonable, as those of the Asiatic nations. One legend has it, that men and animals came out, through an immense hole, from the bowels of the earth, the animals first making their appearance. Another tells how man came up from the marsh, showing himself among the reeds; and a reed on the cabin is still the sign which tells of a birth within it. The occupation of the first men was to hold up the roof of the cavern from which they issued. The condition of the first race was worse than that of the brutes; they were more stupid, degraded, and sensual. The first mischief-maker was a woman, who undertook to poison her rival, but revealed by her fortunate wickedness that blessing to the race, wheat. The spirit-world is in the interior of the earth, and it is a very comfortable place for the quiet shades, who walk silently there, unconscious either of joy or of pain. At present there is no idea of any reward or punishment. Yet, if we may trust Joano dos Santos, a Dominican missionary, who visited Mozambique in 1506, the Caffres in that age had the idea of a future state, both of happiness and misery.

In regard to moral ideas, M. Casalis finds among the tribes of Southern Africa a notion of right and wrong, but no notion of the origin or the result of this distinction. They cannot easily be taught the foundation of morality, and have no innate horror of crime. Crimes are rather inconvenient, dangerous, and improper, than wicked. They are careful about forms, and have their notion of politeness as well defined as the most practised Parisian. When food is brought into a social gathering, every one must taste it; if it be only a lump of sugar, it must go through the whole circle of mouths before it is dissolved. Before one can interrupt another in speaking, he must say, "Allow me to strike you on the mouth." To spit in front of a man when he is eating is an offence as heinous as to call him a villain, or to steal his gar-

ment. In fact, the laws of morality among these African tribes are mainly laws of politeness.

Not the least interesting chapters of this volume are those upon the language and the literature, so to speak, of the Bassoutos. This literature is not printed or written, but it has currency in the speech of the people, and it supplies their want of culture. The fifty-one proverbs which M. Casalis gives as specimens compare very favorably with the proverbs of Asiatic and European nations, and some of them, indeed, are identical with the proverbs of Hebrew and of Roman origin. There is keen point to the stories, so much as to make us regret that M. Casalis has been so sparing in citing them. The poetry is warlike, and is quite defective in the tender passion. The language is rich in synonymes, in prefixes, in conjunctions, and in the power of expressing shades of meaning. Each verb has four varieties of *kind*, with four *voices*. In no language has the verb "to love" so many changes. M. Casalis gives a long list of words which seem borrowed from the Hebrew.

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12. — *The Metaphysics of SIR WILLIAM HAMILTON, collected, arranged, and abridged, for the Use of Colleges and Private Students.* By FRANCIS BOWEN, Alford Professor of Moral Philosophy in Harvard College. Cambridge: Sever and Francis. 1861. 12mo. pp. 563.

WE have so recently reviewed Sir William Hamilton's "Lectures on Metaphysics," as to leave no necessity for especial comment on the materials of this volume. These "Lectures" were hastily written some twenty-five years ago, were not to any considerable extent modified in accordance with the growth and change of the author's views, and appeared under the disadvantages of posthumous publication. Professor Bowen, taking the "Lectures" as the basis of his manual, has expunged such portions as were either redundant, superseded by later expressions of opinion, or irrelevant to the purpose of a text-book, and has inserted from the author's other works such collateral and supplementary statements and arguments as were needed to do full justice to the successive subjects of discussion. A process of this kind almost always does atrocious wrong to the author — living or dead — who is subjected to it; for such work is generally undertaken by a mere mercenary bookwright, and often in cases where the original book is better than any abridgment or modification of it can be. But Sir William Hamilton invited this treatment by his having furnished all the materials for a system of his own, while he omitted to combine and